



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and faithful men, in whose hands it was, properly speaking, not tradition but history; that which has been found in the Chaldæan books, had the usual fate of tradition, and not only so, was corrupted and depraved in proportion as the people who preserved it became polytheistic, idolatrous and wicked. All this is *supposing* that Moses may have made any use at all of tradition, oral or written, as material. Even if he did so, the purity and absolute trustworthiness of his history, as history, is in the way I have pointed out made sure. Meantime the *resemblances* between the two accounts are just a testimony, from a source which cannot possibly be supposed an interested one, that other accounts of many of the same events recounted by Moses existed in the world at the time he wrote, and so far justifying faith in that which he wrote as a true history. This is the real, and so far as I can see, the only value of the Chaldæan legends, considered in relation to the history in Genesis.

The subject of tradition in its relation to inspired history will be resumed and concluded in another article.

NOTES FROM ABROAD.

BY ROBERT F. HARPER.

The Summer-Semester is fast drawing to an end. According to the Catalogue, this Semester should close on August 15th, but, in reality, it will close between August 1st and 5th. On August 1st, the students are granted the privilege of presenting their "*Anmeldungs-Buch*" to the Professors for their signature, and they generally take advantage of this privilege. Already the Lecture-halls have begun to wear a gloomy appearance. The students are rapidly leaving, and one meets only one-half the number at lectures as formerly.

The past Semester presented an unusual number of attractions to the student in Semitic. Here, as in America, the Lectures in this department, are generally delivered to very small audiences.

This is to be regretted. Where there are ten in Semitic philology, there should be fifty. Especially are the American students few in number. In fact, another gentleman, a brother of Dr. Toy, of Harvard, who is studying Egyptology, and myself have the honor of representing America in this department.

It may not be uninteresting to note some of the lectures delivered during the past Semester:

Schrader: 1) History of the Babylonians and Assyrians; 2) the Interpretation of selected Assyrian Inscriptions; 3) Ethiopic.

Sachau: 1) Exercises in Arnold's Arabic Chrestomathy; 2) Interpretation of the Arabic poems ascribed to Imrunlkais; 3) Syriac Grammar, with an Introduction to the Aramaic Dialects; 4) Interpretation of selected chapters in Arabic History.

Barth: 1) Interpretation of Ibn Mâlik's "al-Alfja;," 2) Arabic Grammar.

Dieterici: 1) Interpretation of the Koran and Explanation of the Laws of Arabic Syntax; 2) Interpretation of the Arabic book, "Theology of Aristotle;" 3) Interpretation of selected Arabic Poems.

Jahn: Arabic Grammar compared with the other Semitic languages, especially the Hebrew.

Brugsch-Pascha: 1) History of Ancient Egypt; 2) Hieroglyphic Grammar; 3) Demotic Grammar.

Erman: 1) Interpretation of Egyptian Inscriptions; 2) Interpretation of the most recently discovered Hieroglyphic Inscriptions.

Lepsius: No lectures. (Died July 10th).

Dillmann: Interpretation of the Book of Genesis.

Strack: 1) Introduction to the Books of the Old Testament; 2) Interpretation of the Book of Isaiah.

The lectures on Introduction and Isaiah by Prof. Strack, although not coming strictly in the Philological department, were very interesting and suggestive, even when viewed from a linguistic stand-point. His examination of the "Critical Questions," his notes on Hebrew Poetry and his handling of proper and geographical names were especially valuable.

The Catalogue for the Winter Semester, which came from the University publishers to-day, exhibits the following courses of lectures, which are of special worth to the Semitic student:

Schrader: 1) Elements of the Assyrian Script and Language and Interpretation of the Cuneiform Inscriptions in the Royal Museum; 2) Interpretation of selected Assyrian Inscriptions; 3) Babylonian-Assyrian Antiquity; 4) Grammar of the Chaldee Language and Interpretation of the Aramaic portions of Daniel and Ezra.

Sachau: 1) Syriac Bible and Apocrypha; 2) Syriac Chronicle of Zecharia; 3) Lebid, Dinan; 4) Geography of Assyria and Babylonia according to Elmu-kaddesi.

Barth: 1) Interpretation of a Mishna-Traktat with an Introduction to Neo-hebraic Literature; 2) Syriac Grammar and Explanation of Rödiger's Chrestomathy; 3) Arabic Syntax and Explanation of Arabic Exercises.

Dieterici: 1) Arabic Grammar; 2) Explanation of the Arabic Book "Thier und Mensch."

Jahn: 1) Arabic Syntax compared with the other Semitic languages, especially the Hebrew; 2) Explanation of the Koran—Commentary of Beidâwî.

Brugsch-Pascha: 1) Hieroglyphic Grammar; 2) Demotic Exercises; 3) History of Egypt.

Erman: 1) Elements of the Egyptian Script and Language; 2) History of Egypt.

Dillmann: 1) Introduction to the Old Testament; 2) Interpretation of Isaiah; 3) Interpretation "der kleineren nach-exilischen Stücke" of Isaiah; 4) History of the Text of the Old Testament.

Strack: 1) Hebrew Grammar; 2) Interpretation of Genesis; 3) History of Jewish (Neo-hebraic) Literature; 4) Exercises of the "Institutum Judaicum,"

Kleinert: Interpretation of the Psalms.

The New Testament, Church History, Homiletics, etc., etc., are equally well represented. In looking over such a list of lectures one finds great difficulty in deciding what he will hear and what he will not hear. He would gladly listen to all of them, but this is, of necessity, impossible. For the Old Testament student Dillmann's History of the Old Testament Text and Strack's History of Neo-hebraic Literature will be especially interesting.

KARL RICHARD LEPSIUS, the Egyptologist, died on the morning of July 10th at his residence in Kleiststrasse 1. Lepsius was born on Dec. 23d, 1810. His father was the famous historian, Karl Peter Lepsius. He studied in philology in Leipzig, Göttingen and Berlin. In 1833 he went to Paris, where he devoted himself exclusively to the study of Egyptology, and where he later published "Paläographie als Mittel der Sprachforschung." In 1836 he left Paris for Rome, where he entered into a close relationship with Bunsen and became second Secretary of the Archæological Institute. Here he published his "Brief an Rosellini über das hieroglyphische Alphabet." In the summer of 1838 he went to England, where he remained two years. After returning to Germany he published his "Auswahl der wichtigsten Urkunden des ägyptischen Alterthums" (32 plates) and "Das Todtenbuch nach dem hieroglyphischem Papyrus in Turin," to which was added later "Aelteste Texte des Todtenbuchs." In 1842 he was elected Professor *extraordinary* in the University of Berlin, and entrusted with an expedition to Egypt. On his return in 1846 he became Professor *ordinary*. Lepsius also played a prominent part in the founding of the Egyptian Museum. His greatest work, "Denkmäler aus Aegypten und Aethiopen" (published at the expense of the government), appeared in 1849-1859 (900 plates). In 1867 he accompanied the Crown Prince in his journey through Egypt and Nubia. Among his other publications are the following; "Königsbuch der alten Aegypter;" "Chronologie der Aegypter;" "Grundplan d. Grabes König Ramses IV.;" "Briefe u. Berichte aus Aegypten, Aethiopen u. Sinai," etc., etc. With the co-operation of Brugsch, he edited the "Zeitschrift für Aegyptische Sprache und Alterthumskunde." By his death not only Germany, but the whole civilized world, has lost the recognized first authority in Egyptology.

Memorial services in honor of Dr. Dorner, of the Theological Faculty, who died about the first of this month, will be held in the University Hall on July 26, at 6 P. M. The various Faculties and their students will take part in these exercises.

The usual number of books and studies have not appeared during the past month. In the *Theologisches Literaturblatt*, No. 27, Strack has a review of Fritz Hommel's "*Die vorsemitischen Kulturen in Aegypten und Babylonien*." The reviewer seems to think that Hommel has undertaken to do too much in editing his "*Encyclopädie der semitischen Sprach und Alterthums-Wissenschaft*," of which the above is the first book; that such an undertaking is not warranted by the present status of Assyriological study. After setting forth the proposed contents of the Encyclopædia, he gives an extended review of the first volume. The author and reviewer do not seem to be at one on several points. In closing he gives a long list of corrections and adds the rather apt remark that "One must read this book with pen in hand."

Berlin, July 23d.